

SUBJECTIVE NORMS ADOPTED BY THE LOCAL COMMUNITY IN THE WATERSHED OF MAMASA IN SUSTAINING ENVIRONMENT OF SETTLEMENT

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SUBJECTIVE NORMS ADOPTED BY THE LOCAL COMMUNITY IN THE WATERSHED OF MAMASA IN SUSTAINING ENVIRONMENT OF SETTLEMENT

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ABSTRACT

This study aims at determining the subjective norms adopted by the Society who live in the watershed of Mamasa. The type of research was a survey research, with compiling the data structured interview technique. Variable of this study was the subjective norms related to the customs of the community watershed of Mamasa connected to settlement construction. The data analysis technique used was a descriptive analysis namely: describing or interpreting the results obtained from these interviews.

The results showed that: 1) Mamasa watershed community has a lot of subjective norms related to a system of life, and adherence to the moral bonds of trust and customs practiced in the past; 2) Subjective norms related to the preservation of the settlement, consisting essentially of: (a) *Marrauk*, (b) *mampile kayu*, (c) *manganku' kayu*, (d) *ma'pake'de' banua*, and (e) *mambubung*; 3) Implementation of subjective norms from the past is very obeyed. Therefore, it was natural to be sustainable in the present, so that the people do not heed the damaged environment, and have been classified according to the researcher's critical environment from the point of environmental preservation.

Keywords: Subjective Norms, Implementation, sustainable, environmental degradation.

INTRODUCTION

One of the watershed which has essential meaning and role in the South Sulawesi and West Sulawesi, is a watershed Mamasa. It plays an important role as a source of hydroelectric power plants Bakaru water, which is the largest source of electricity to the island of Sulawesi, in addition to acting as a tributary Saddang, which is the source of water for irrigation Saddang, which is the source of water to the rice fields Sidrap and Pinrang, which are the granary. The main rice in eastern Indonesia, and also serves as a place to shelter for the people in this place. Watersheds (DAS) which are in Mamasa district consists of seven districts, 58 villages and six villages, inhabited by a population of 69 131 people (BPS, 2012) ,

either rural or urban population with each behavior in establishing their neighborhoods. The neighborhoods in the watershed Mamasa, originally are arranged by subjective norms, the noble values that apply in order to protect people's lives and manage the environment sustainability. Subjective norms adopted by the DAS Mamasa, produce several indigenous villages, which are clustered at the tops of hills and a beautiful and enchanting scenery. They live by the rules of customary law by generations in the region, because of the bond ancestral origins, a strong relationship with the environment, as well as a system of values that determine economic institutions, political, social, and legal. The traditional village, preserved from generation to generation with the order of the customs that were inherited from their ancestors, and are characteristic of mountain communities, especially communities around the watershed Mamasa.

Order this traditional village, survived for hundreds of years, maintained and preserved by the community support Aluk Mappurondo culture (religion ancestors) who inhabits a large area in a watershed Mamasa in the past. At that time, the balance of nature is maintained. there is no disaster, either floods or landslides. Likewise, springs, it is abundant everywhere so that this region is a very fertile region. In a further development of civilization in tune with the changes in society within the region, paired with population growth the more you need to share the necessities of life so that the exploitation of natural resources to meet their needs. As a result, the forests had been the sanctuary slowly but surely turned into agricultural land and plantations, and settlements.

The role of humans who live in the catchment area Mamasa is very important to preserve the environment within the region. Therefore, the function of environmental education plays an influential role to provide knowledge to the public through the knowledge that it can form a caring attitude, and eventually will be able to influence or change the behavior to the public in the preservation of neighborhoods. Another emerging phenomenon, public awareness to preserve or conserve the environment, especially their neighborhoods decrease. This is evident in the people who live along the banks of the river. They build a house with no regard to border roads and river banks. Correspondingly, other facilities such as sanitation and household sanitation is lacking. Their housing is not well ordered, including their garbage and domestic waste and human waste directly into the river. Similarly farming communities, they

build cattle sheds along the river, and dispose of agricultural waste into the river. It is thought by the result of people behaviors who are not environmentally friendly because they have limited knowledge about the importance of protecting the environment.

Lack of public knowledge about environmental conservation watershed conservation Mamasa has a negative impact on the environment both their own neighborhoods. The wider impact caused is as proposed (Mochtar, 2006) that the watershed conditions Mamasa now can be classified as a critical area requiring treatment and good management. Moreover, says: "... impact of superficiality in Bakaru occurred since 2005. If not anticipated henceforth, five years in the future will be a museum Bakaru." He also argues that since the establishment of the District Mamasa, physical development within the region generated a lot of sediment to the river resulting Mamasa directly on hydropower Bakaru. However, in fact, sedimentation was not only caused by physical development, but also having a really big contribution to the people's behavior in making clear forest land into plantations or rice fields in order to support their lives.

The study of Japan International Cooperation Agency (JICA, 2001) in collaboration with the Environmental Impact South Sulawesi and LPM Hasanuddin University, reports that: "the average sediment load in the watershed with an area of 108,000 hectares Mamasa, estimated at 10,000 m³ or 133 x 126 m³/km² which is equivalent to a layer of soil loss of 0.13 mm / year. So dam Bakaru expected to receive 480,000 tons of sediment / year "

From the opinions above, and the fact, it can be concluded that the behavior of people in the upper and middle parts of the watershed Mamasa has some very broad impacts on downstream areas, particularly hydro-power Bakaru to receive sediment every time, and require maintenance to clean the sediment that may lead to charges high operating the largest power plants in the South and West Sulawesi. In spite of the broad impact, they are not only detrimental to the downstream region and the central region upstream but also feel the impact of flooding that took casualties, such as the flooding in the upstream region in 2011 damaging homes and bringing casualties one person, and the victim considerable property. And most recently, on Thursday (11.08.12) have occurred in the central region floods that hit

three villages in the district Batanguru Sumarorong has claimed the lives of 15 persons and property, which is quite a lot.

The word of norms implies as "rules or regulations that bind citizens groups in society, used as control order and appropriate behavior and acceptable" or it can also be interpreted as: "rules, size, or rules that are used as benchmarks to assess or to compare something. (Ministry of Education, 2007).

The word of subjective has the meaning: "on, or in the view of (feeling) itself, not directly on the subject or simply". (Ministry of Education, 2007). Furthermore, (Echols, 2003) said: "Subjective = subyektif, based on the principal."

(Debra, 2012) says: "Social norms or formal regulation that demands a change in behavior" He explains that the social norms or rules are formal demands a change in behavior. This theory is very clear that the social norms or formal rules such as laws, regulations, or customary norms is very important and is a requirement in order to change the behavior within a community.

(Ho, 2011) argues that the theory posits that ³behavioral intention is affected by both attitudes and the subjective norm. in the theory, he says : "Attitudes refer to individual thoughts on behavior, while the subjective norm refers to social customs, opinions, or pressure from others". He explains that the attitude of mind of a person associated with the above behavior, while subjective norms related ³to social behavior, opinions, or pressure from others.

From this theory, there explains that the subjective norms which have more contact with the customs of society, such as traditional norms, habits, things, which relate to the growing opinion within a community, or things connected with the pressure of community groups, especially the more dominant in a particular community, will be coloring people's behavior, which exists within the community.

Subjective norms by (Fishbein & Ajzen, 1975) in (Darnton, 2008) are individual perceptions, related to most of the people that are influential in him, expects the individual ⁷to perform or not perform a particular behavior, the people that are important to him was then used as a reference or benchmark to guide behavior. Subjective norm is determined by prescriptive nature believe and motivation to comply. It perceived Behavioral Control (PBC) ⁶by Ajzen is easy individual conceptions about whether or not the individual to perform the behavior and is assumed to be a reflection of the experience that has gone before as well as

anticipated obstacles. The PBC has two factors, perceived control and facilitation belief.

Theory of subjective norms was also expressed by (Dharmmesta, 1998) in (Istiana et al, 2006), described in the following figure:

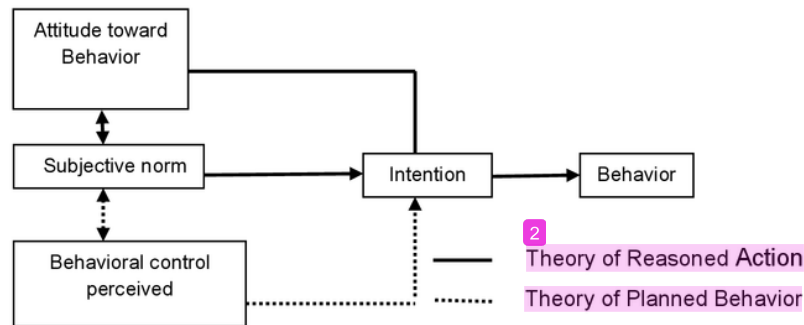


Fig. 1: Comparison between the Theory of Reasoned Action and Theory of Planned Behavior. Sources: (Dharmmesta, 1998).

Dharmmesta explained: First, demeanor or behavior indicates the degree to which a person has a good evaluation or less well to certain behaviors. Second, subjective norm as a social factor indicates the perceived social pressure to perform or not perform a particular behavior. Third, perceived behavioral control is a variable that shows the ease or difficulty of doing the act in question. This variable has a direct causal effect on variable intention to perform actions or indirectly through intention variable, which is also not mediated by other variables.

(Ima, 2011) explains that: "subjective norm is the individual's perception of the environmental pressures do or not do certain behaviors." Perception is subjective so that it is called environmental factors also influence the subjective norm. Subjective norms are influenced by individual beliefs derived his views on nature, or the surrounding environment. Subjective norm is also determined by normative beliefs and motivation factors within the individual to meet the demands imposed on him.

Based on some of the above definition, it can be concluded that subjective norms are rules or regulations that bind groups within a community, used as order and control behavior according to their own views within the community.

METHODOLOGY

¹ This research was a qualitative research. The data collection was a structured interview. Variable of this study was the subjective norms related to customs at the area of the watershed in Mamasa in terms of the settlement preservation. The data analysis technique was a descriptive analysis namely: Describing and interpreting the results obtained from the interview.

RESULT AND DISCUSSION

Subjective Norms of society in Watershed Mamasa

Mamasa communities have many types or forms of subjective norms in structuring social life in many aspects of life inherited from their ancestors until today. They have maintained motto "Mesa kada kada dipotuo Pantan dipomate" (United we stand, divided we fall). One form of the subjective norms in the order to social life inspires everyone in the community to maintain unity and mutual support in building a life together.

In many aspects of life, there are many forms of subjective norms, which are maintained and carried out to support any activity related to the aspects of life. Specifically, to maintain and preserve the environment in general and in particular, neighborhoods, through some of the literature and preliminary research conducted, it was revealed that there is some form of customs handed down through generations, which may be included that the categories of subjective norms in the field of preservation of neighborhoods are as follows:

Planting protective trees (Marraruk)

Marraruk is the initial activity when a location will be converted into residential areas or villages. Rituals are usually done in the past, is cut 3 types of animals (ditallu rara). Then proceed to determine the boundaries of the areas to be used as a residential area, which is usually done by elders in the village with roads surrounding the area while followed by some people to plant trees tabang (*ditabanggi*). Furthermore the region boundaries will be planted with a variety of plants such as wood and bamboo as raruk (patron) of the wind. This is understandable because most traditional villages built on hilltops that strong wind gusts.

The benefits of trees in addition to functioning as a protective as well as structural materials if one day the houses in the village will be renovated. In addition, the bamboo tree is very important in a variety of purposes such as the beacon events *tuka* '(celebration event) like wedding and so on, or show signs *soloq* (death ceremony) bamboo is very useful to make *barung* (temporary home) as a place to hold the event and in time will be demolished and turned into firewood if the event has been completed.

Terms of the ecology, subjective norm is very supportive of environmental preservation and the results of this local knowledge, making the traditional village became very beautiful and at one with nature. In addition to its function for the needs of society as mentioned above, is also equally important ecological function as retaining water and preventing erosion and landslides

Selecting wood (Mampile Kayu)

(Mandadung, 1999) explains that: "Mampile wood, an early stage when for the first time the Mamasa choose the best wood for building custom *Bernie*". Tandirandan and Bonggalangi in (Mithen, 2006). Explained that prior to logging, parents first have to find the good, must *dipetari-tarianni*,. Logging and manufacturing processes in a forest herb, called *marreto*. This *marreto* process usually lasts for several months. And if it comes in *kadake* or *indona* moon (full moon between 15-17 calculation moon in the sky), the process must be stopped because they believe it is in the fire and the house is done in the month flammable.

Traditional values contained in the timber *mampile* activities (select wood) this is a form of subjective norm directly related to the preservation of the environment, which is what is referred to as modern now with selective cutting. Selective logging is a wise thing to do in order to preserve natural resources, particularly forest resources.

This selective cutting, seems to have kept the public Mamasa long ago, which is one form of subjective norms related to environmental conservation inherited their ancestors. But unfortunately because of the modern era, subjective norm has been abandoned.

Shipping wood (Manganku' Kayu)

Advanced stages of activity in building a house is mangangku' kayu (shipping timber) material structure or building construction materials from the forest. This activity is usually done on a day which is considered good by Tomanarang (carpenter) who worked on the building of the house. All citizens of the village was called or not called the obligation to engage in this activity. And for people who do not want to get involved, there is a kind of social sanction that will be borne by the people of his time that he makes a house, then nobody will want to help. From the point of environmental protection, it is not associated with biotic or abiotic environment but it is more to the feel of the social environment. Where in a residential environment, the social environment is also important to maintain because it involves the soul in peace to live together in a community group.

Building hause (Ma'pake'de' Banua)

After building materials have been collected in the village, tomanarang (handyman) started work for measuring, cutting, deburring, punching holes in the timber according to the model of the building construction. Once fully completed, it is determined which is considered a good day to build a house that is usually performed before sunrise. Again, the local villagers are involved in this activity, although not a necessity for everyone, but those who are expected to have the opportunity to take a portion of this activity. Homeowners must slaughter pigs and chickens primarily as a side dish for people who engage in this activity.

There is a provision that must be complied with, when someone dies in the village, the activities to be stopped temporarily set up home until in the end the whole series soloq signs associated with the deceased was complete. And special hostess and the builder, should not mourn the funeral home prior to the construction of the entire circuit is complete.

This subjective norms are, also not directly related to the natural biotic environment but more nuanced social environment or social solidarity within a community.

Thanksgiving (Mambubung) :

Mambubung is the culminating activity or final ritual in building traditional houses Mamasa. This activity is done when it is considered that the whole development process of traditional houses have been completed. The term for this

activity, there are some who call this village Ma'basse cam but there are also only call Mambubung.

In this event, all are invited relatives and residents in the village were also invited. Usually a lot of animals (pigs and chickens) are . Depends on the ability of the person who set up home close family also brought pigs and chickens for slaughter, and even every person who comes feel bad if you do not bring something, such as rice, chicken, and so on.

This event usually lasts a full day begins with a ritual performed by indigenous stakeholders handyman who built the house, they are with each role according to customary rules perform rituals while menyembeli animals as a sign of gratitude and offered to the gods (the gods) related with custom home construction. After that, followed by a common meal for all visitors. In this event, Tomanarang (Head Builders) and members receive preferential treatment from the home usually have their "Diangkai" (given a special dish) in the tray (the traditional plates of wood with a high leg). Nuance preservation of environment here, also related to the social environment as a sense of solidarity and togetherness in a community environment.

Subjective Norms In Song Form:

Regional Mamasa songs, much modified by local poets where the lyrics of the song for the diverse social life. There are shades of the worship of God, there is a nuanced social critique, social relations, and so on. There was even a song associated with the maintenance of the environment, such as the title song *".....tobassa' ma'bela' taek bassa' ma'sumpun. Tobarring pariu, taek maningo api. Yate kuli' padang lino tatongkonni latakandapa pada-pada.....Susimite pepakilalanna Puang Pepakari'di' Dewata...."* That is, those who diligently work in the fields or in fields, forests burn or do not like playing with fire, and the environment we live in, should be maintained. As this is a warning and a message from God that we must obey. This song is very deep as social criticism and a warning to people not to burn the forest and preserve the environment.

Implementation of subjective norms in the Past and the Present

Past: In the past, when whole communities in the watershed Mamasa still adopts Aluk Mappurondo, (ancestral religions) all subjective norms mandatory to be

implemented because of the things that is a portion of the customs and beliefs that must be done. So it is an unwritten law and binds the whole community of people who exist in this region.

At that time, if there are people who do not do no sort of doubt that must be faced, namely compulsory slaughter pigs or chickens as ransom fault or negligence of the offense that he did. Levels of animals to be sacrificed should be appropriate to their mistakes. So at that time, almost everyone especially those who limited economic ability, preferring subject to customary rules exist than have been fined for their negligence.

As a result, the livelihood of the community is very harmonious relationship between man and man, man's relationship with other living beings, and the human relationship with the natural abiotic really going well. Be sustainable because of the natural universe really blends with humans.

Present: The present, beginning with the arrival of the Dutch in 1905. For the first time foreigners set foot in this area, so it gets a fierce resistance from the local community. Recorded in the history of local heroes play against Netherlands in tune with historical echoes and the national hero of the revolution for the independence of Indonesia.

The arrival of the Dutch people, change the order of a society. They opened schools and spread Christianity, so many people were baptized en masse for fear of the Dutch. Mappurondo Aluk teachings began to be abandoned and replaced with the teachings of Christianity.

In addition to schools, the Dutch were doing cultivation program associated with VOC program. This fertile region, are required for the Robusta coffee plant, although previously there had been a local coffee plants, namely the origin Arabica coffee under their ancestors from Toraja. The Dutch mobilize working people forced to build roads shaft Polewali - Mamasa linking coastal and mountainous areas. Once the road is open, a lot of people who come to trade Bugis bring fish and salt from the beach, and buy resin, rattan, and coffee arabca in this region because the results of robusta coffee entirely taken Netherlands.

Subsequent developments, Bugis traders began to assimilate with the local population, there was a marriage between them and build new settlements. In fact

they also spread the teachings of Islam to the people who still adhered to the teachings of Aluk Mappurondo, so there was some ghetto Islam as Mambi, Aralle and surrounding areas.

At this time, subjective norms are both regarded as ancestral religion is no longer relevant to understanding Christianity or Islam so much subjective norm particularly with regard to things that are abandoned ritual.

Implementation in the present, there is still defended by the remnants of the existing Mappurondo adherents around Buntumalangka 'and Aralle, but the amount is not much.

For adherents of Christianity and Islam, only a limited number are still maintained, ie the things that are considered contrary to their faith, for example, held a celebration after setting up a new home. Name remains Ma'basse ridge or mambubung but has a different meaning.

Marraruk event and wood mampile directly related to ecological preservation, it has long been abandoned so that environmental damage is more severe and alarming, so the results of the study the researchers in the area of watershed Mamasa lately, all concluded that the area was already considered in the critical region seen from the point of nature conservation. The impact is felt especially in the downstream region that is threatened by the many hydropower Bakaru sedimentation and reduced water flow Mamasa river.

CONCLUSION

This study concluded that:

- Mamasa basin has a lot of subjective norm related to the livelihood of the people, and obeyed the community as a moral bond of trust and customs that they believed in the past.
- Subjective norms related to the preservation of settlements, basically consisting of: 1) Marrauk, 2) mampile wood, 3) mangangku kayu, 4) ma'pake'de' banua, and 5) mambubung.
- Implementation of subjective norm in the past so complied, so it was natural to be sustainable but at the present time, no longer be ignored so natural even damaged this region have been classified according to the researchers that the critical region from the point of environmental preservation.

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